RESOLVED
FOR
The Satisfaction of all men, who are not willingly ignorant;

Touching the late

ARCHBISHOP:

I. What his *Religion* was, he so coloured-over at his Death?
II. What His *Church* was, he so bemoaned at that time?
III. What his *Confession* was?
IV. And *Prayer*, which his brethren, in iniquity, do so approve-of at this day.

Concluded, that all those four are so many abominations before the Lord God, and all Good men.

Imprimatur JAMES CRANFORD.

PSAL. 58. 12.
Do ye indeed speak Righteousnesse, do ye Iudge uprightly O ye sons of men?
JOB 11. 13.
Should a man hold his peace at thy lyes.
LVKE 16. 15.
That, which is Highly esteemed amongst men, is an abomination in the sight of God.

Ille valde cum stultis congruit, ipse suspectus esse potest.
Justitia, etsi vitia tollere non possit, tamen hoc efficit, ut non lædant.
Cor. Ver.

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Foure Queries Reſolved,
Toching the late Arch-Biſhop.

Reader:

TO Preface a little; I have ſet forth to the World a *Breviate* of the late Arch-Biſhops *doings* in his life: and made a faithfull comment on his *ſayings* at his death. So much haſte was deſired in it, and ſuch Brevity in all, That truly ſome lines were omitted, which were prepared. And as his expreſſions were darke and involved touching his Religion: ſo I was not ſo clear and full at that point to the Readers ſatisfaction as now I ſhall be. And at one great point about *the Church of England*, I miſtooke the Preacher, Blaſphemer rather, altogether: for running over that point haſtily, I underſtood not the incoherence of his words, as now I do, ſo I took the word *Church* in our ſence for *the Church indeed*: when as he meant the Biſhops, the *church in name*, or of Rome for under that notion (Church) has been meant theſe three hundred yeers and more. It ſhall be called by that name no more, unleſſe with this addition, the *Malignant* Church. I took but halfe his *confeſſion* neither: And for that the *Malignants* may ſay, I have done him wrong. Ile make them amends now in clearing before their eyes if they would ſee (but ſome will not ſee, and other-ſome cannot ſee, now, having ſhut-out *light* ſo long;

1. *What his Religion was.* 2. *What is the church he ſo bemoanes.* 3. *What his confeſſion* 4. *And prayer*: And that theſe foure, are four abominations before the Lord God, and all good men: And ſhall be acknowledged by *Malignants* themſelves ſo to be, an abomination all foure, if their eyes be not quite ſhut up; Their hearts void of all grace, and their conſciences *paſt all feeling*.

It will be ſaid.

Why do I trouble the dead, raking, as it were, in his aſhes; he is now lanched forth into the Ocean of *Eternity*, entred into his unchangeable condititon; Whether at reſt there or reſtleſſe, is not to be diſputed; his judgement is from the Lord, let the tongues of men and their pens ſuffer him to reſt now from all uncharitable Senſures, whereever he is. I anſwer. (1.) I have not formerly, I do not now meddle with the dead. But for the ſake of the living, ever-living Soules; I deale in thoſe matters, which live, and ſpread, eat and conſume like a canker, to the utter deſtruction of the unwiſe and ignorant (*viz.*) The conceit vain men have, they are no other, of this *late* and *laſt* Arch-Biſhops *Religon, Church, Repentance, Prayer*; of high eſteem with vain men, but abominations all foure, as we ſaid, before the Lord God, and his faithfull ſervants. This was one mighty motive with me to do as I have done, not cenſuring the dead, but condemning a *Dead* Religion, *A falſe* Church, An unſound Repentance; A Confeſſion of ſin, and *prayer* forgivenes more abominable then any of the former; That theſe may not be received, & approved, to the condemnation & deſtruction of the *living*. (2.) Becauſe the late Arch. B. Sermon, as *Malignants* will call it (though as cunning a piece of Blaſphemie, as by the helpe of the Devill, was contrived this hundred yeers, all the reaſon why the Devils *firſt-borne ſonnes*, the Malignants, like it ſo well) is poſted over the Seas, there to ſpeak Dutch, and French, (Italian it ſpeaks already pretty treatably) ſo to perſwade all who meet with it, That, what ever this late *Arch-Biſhop* was all his life long, yet he was an angell at his death; which vain opinion may amuſe and abuſe the ſimple reader *infinitely*, it may make him beleev that he may be the Devills ſervant, doe the Devills worke all his life long: and die as a ſervant of the Lord dies, the death *of the Righteous*. That I may prevent this dreadfull miſtake, *I* aſſure thee reader, ile ſet downe theſe matters (omitted before through too much haſte) faithfully as the Truth is, *So helpe me God*, the God of Truth, and leader into all Truth. And when I have ſo done, ile poſt it over beyond ſea alſo as faſt as I can, in full aſſurance, that if this paper happen into a wiſe mans hand, who hath read the ſaid Sermon, he will finde truth here, and there a *Biſhops Sermon* indeed, if not as full of Blaſphemies as of leaves. Yet as full of falſhods as of lines.

One word more before I come to the *Reſolves*, I muſt in duty, & ought in manners, forbear, as before, to ſet down how he quits his Judges, *he chargeth nothing in the leaſt degree upon them*, he ſaid, not conſidering what he ſaid: for if there be any guilt in his Condemnation it muſt ly

ly upon his Judges: But he doth indeed in a full and cleer expreſsion acquit his Judges, ſaying, *They proceeded by the cleareſt proofe*. He cleared his witneſſes too, ſaying; They were *valuable witneſſes*: Yet moſt unwillingly did hee doe all this, as a man, who could not give Glory to God, nor Honour to men. But his Judges and witneſſes all, are now acquitted indeed, as before in their owne Conſciences, and in the Court of Heaven: ſo alſo before all the world, who will be at the coſt and paines to read their equitable proceedings throughout his whole Arainment: And they that cannot bee at that charges (as few can for our ſins and the Biſhops warres have emptied our purſes very much) will be ſo gracious, I hope, as to conclude, That *the Iudge of all the world* (whoſe Almighny Arme brought this mighty adverſarie to the block) *will do Right*: and ſo charitable they will be I hope, as to conclude alſo, That all the gods, the *Lords* under judges here on earth, whom He hath called together ſo unexpectedly, preſerved to this time ſo wonderfully, delivered ſo miraculouſly, as *fire Brands out of the fire*, That theſe Judges, the higheſt one Earth, will *do right alſo*: So I proceed to the Reſolves in Order, but beginning brokenly, becauſe of the Reference it makes to the Printed Coppie.

The firſt of the foure queries Reſolved.

Honour (Adde) Hwould crouch downe to the foot of that great Lord, Kiſſe his hande, licke the ſpittle from his mouth (the manner of all Lord Biſhops *would-bee*) who had power to lift-him up towards that Pinacle, and to ſhew him the Glory of the world there: Hee was this great mans *Gregorie* indeed, as the complement was, a Servant of Servants, to his Lord and Maſters Luſts; he was this Lords Vaſſall; his willing Slave, his any thing that his great Lord was, or would have him to be. *Pag.* 4. *l.* 19.

I muſt here reſolve a queſtion, which ſome make, *Touching this mans Religion*, and other ſuch like *Lord-wouldbees* as was hee; I. *What Religion was he of?* What *Faith* did be profeſſe? What *Law* did he hold to? What Goſpel did he preach or cauſe to be preached? What was his opinion touching *Peace* with thoſe, againſt whom the Lord God hath ſworne, He will have warre for ever: Or what was his opinion of *War* againſt thoſe, with whom the Lord hath ſworne, and will not repent, That He will have *peace* for ever & ever; What was his opinion touching this *Warre* and this *Peace*? All theſe queſtions were reſolved in the breaſt of his Great Lord and Maſter one earth; As this I.

Little--

Little-man yet could reſolve what his great Lord thought, ſo thought he: for what his great Lord was, ſuch was he, of his Lords Religion; of the ſame *Faith* with him; held faſt to the ſame *Law*, for liberty of Sports on the *Lords-Day* (though a law of Sin and death) and the Same *Goſpel* alſo; was of the ſame Iudgement his great Lord was of, both as touching *Peace* and *War*. Indeed, and all the Chriſtian world knowes it to he ſo. This man moulded *Religion, Faith, Law, Goſpel, Warre, Peace*, all to the faſhion of the times; as his great Lord did ſo did hee; and it was his glory ſo to doe: he could ſtep out of one way into another, no matter what way though the way of Death, ſo it was the way of preferment, and lay in a direct line to the *pinacle* he aſpired unto.

For further confirmation hereof, and clearer ſatisfaction to the foregoing queſtions, let us reſolve our ſelves (1.) What his *Court-Chaplaines* were. (2.) What his *Civilians* were, I meane, his Doctors, Proctors &c. in the Civill Law. (3.) And all the Schollers in both Univerſities, I mean all and none other but thoſe all *Biſhop-would-bees*, all that gaped after preferment by his meanes, and to come through his hands:

(1.) What were theſe *Court-chaplaines*? The ſame this late Arch-Biſhop was, when he was a Court-Chaplaine himſelf; of the very ſame *Religion, Faith, Goſpel, Iudgement* alſo, touching the law for *Warre*, and *Peace*. God, Angels and men will witneſſe with mee, That Such they were, as he was. Theſe Chaplaines moulded their Sacred Texts, ſo they doe now, like a noſe of *Waxe*, to the minde of their Lord, and faſhion of the times, and then *forced* themſelves to ſpeake ſcarce not more words than blaſphemies againſt God, and *His Holy Ones*; Which Chaplaines and Doctrines this man had oppoſed
Act. 14. with the ſame zeale, as *Paul* and *Barnabas* ſhewed at the hearing of the like *Infidels*, had he had the leaſt ſparke of love, or heat of that, in his breaſt, wee call true *zeal* for God, His Religion, His Faith, His Law, His Goſpel.

2 And for his *Civilians*, thoſe that *ſerved his luſts*, as I thinke the moſt did; What they are now I cannot tell, for I know not where they are: But all the Kingdomes knowes what they were, as *arrand* ---Ile ſay no more touching perſons ſo notoriouſly knowne all over the land, *burdens* of the earth, *plagues* and *peſts* there.

(3.) And for the Doctors, Proctors and Shcollers all I meane all, *who loved the wages of iniquity*, hunted after preferment; Ah Lord, how did theſe mould and faſhion themſelves to the formes and faſhi-

fashions of this great-man! Very Apes they were, they would imitate him as they could; What he speak, they would speak; What he did in point of service to the Church, they whould doe; his religion was theirs; his faith theirs; his law theirs; his Gospel theirs; his gods theirs, of the very same size and making! And as stout and stiffe in maintenance of those gods, and service to them Divels, I should say, (such they are in Gods sight,) as he their Lord was. Indeed these all were and still are, as firme and fast to this late Arch-Bishop, as (if I might compare persons so contrary) *Ruth* was to *Naomie*, as fast to his *Formes*, to the *Lawes* of his house; to his gods; to his services: They were fast friends, and walked together, being of the same minde, and Judgement, in all matters till the last: onely there they differed; For *where hee dieat they would not die*; nor *would they there be buried*; which had been with *the Buriall of an Asse*, had he had the buriall his life deserved; I had spoken more to this, but that the present state and face of things speake the fullest answers to the forgoing questions, yet for the satisfaction of all that are not *willingly ignorant*, so much I have said: I proceed now to a conclusion of what I was saying, and all that knew him will conclude with mee: That hee breathed after Preferment, moulded and fashioned himselfe, words and Actions, Religion, Faith, Gospel, all to the Times; and most compendious waies, bearing-up towads that Pinacle, He did as a man that Loveth the world, and deifies, makes a god of its Glory; And what havocke he made of Faith and a good conscience, all wise men know. You will say, &c. *p.4.l.21.*

Died with a Iest in their mouthes; other some with an Oath there, others with a Blasphemie there: And other died as he died with an, &c. *l.2.l.21.* All wise men will.

The Second Quære Resolved. II.

II. *The Church of England is now in a Storme her selfe, and God knowes whether or how it shall get out?* This must have a twofold answer, for Church has a twofold acceptation, the one in the Bishops sence, the other in ours; Church in the Bishops acceptation is themselves; Arch-Bishops and Lord Bishops are the Church, the poor Church of England indeed. Doubtlesse that was his meaning, and thus he bemoaned themselves. *The Poore Church of England is now in a Storme.* Indeed it is, and not one man that is a member of the true Church can be sorry for that. *And God knowes whether or how it shall get out*; He knowes indeed and He hath assured His faithfull servants that the Bishops shall never weather it out: Their Seas shall work so High, and the Storme shall lie

lie ſo long upon them, till their Lordſhips ſhall be able to [illegible] no longer: but ſink they muſt like a Milſtone into the great [illegible]. The men may finde mercy, and God grant they may, but their Lordſhips none at all. *And this Poore Church (the Biſhops) is now fallen into a great deal of danger by her own.* We grant this alſo; The Arch-Biſhops and Biſhops have more than *endangered* themſelves, they have done that which the Parliament, and all the Faithfull ſervants in all the world could not doe againſt that curſed *Hierarchy* for the caſting of it forth; what the faithfull could not do, they have done againſt themſelves; ruined themſelves they have with their own hands; Their villanies, Their out-Rages, their Horrible Impieties, iniquities, Blaſphemies againſt God and man; by all theſe they have ruined *themſelves*. They *Introduced* ſuch prophaneneſſe and irreligion, cloked all "this *While with the* name of imaginary Religion; They dwelt ſo much upon ſhadowes that they have quite loſt the ſubſtance. Theſe are his words and they muſt be underſtood of his Church, and no other, ſo he betrayed himſelfe with his owne Tokens, and beat himſelf with his "own ſtaff: for as it followes; They were ſo fixed upon their *opinion*, a conceit only, ſo fixed I ſay, and ſo fully perſwaded, That they the (Malignant) Church Should abide Queen for ever; Their mountain was ſo ſtrong, and they ſo ſtrong upon it, That they thought they ſhould never be moved, Then they advanced their throne above *the Stars of God*, and ſo *ruined themſelves*, and their thrones for ever. He muſt mean themſelues under this notion *Church*, for his words are inconſiſtent with any other Church but their own. Only theſe words "*cleft aſunder as with wedges* cannot agree with their Church. Indeed on *head* of that monſtrous Church, which has two, is cleft aſunder from the body by the Death-mans Axe, as was Goliahs head by the ſword in *Davids* hand: But the Bulkly body of that Church, and members of the ſame are intire: and platted together they are all *like thornes*, in a faſt confederacy with the *King of the bottomles pit*: Theſe Adverſaries are, as is ſaid of the Leviathans ſcales, *ſhut up together as with a cloſe ſeal one ſo near to another that no Ayre can come between them*; They are joyned one to another, *they ſtick together that they can not be ſundred*: ſo here his old memory tailed him. But though here are the turnings and windings of the *crooked Serpent*; though hee *Doubles* here, loving, as ſome Beaſts do, *ſenſus a veſtigia*, that we might not track him, or finde him out, yet we underſtood him very well, That he could bemoane none other Church but his own; hee could not bemoane the *True Church* at his death, whom he perſecuted heartily with his tongue and hand all his life long. He bemoaned

Pag. 12. line 7.

Iob. 41 16

his own Church, whereof he was *head*; for thereunto his own ... all along do agree, congruous and consistent with that Church, ... no other, the enemies themselves being Judges; or if not they we indite them before the *Iudge of all the world*, in their Arch B. words, 1 That they, the Bishops, have *introduced irreligion, and prophanenesse, cloaked under the guise or name of Imaginary religion*; 2 That they and only they, have quite *lost the substance*, while they dwelt *too much a great deal upon shadowes (in opinion)* so that God would be served against this command, and expresse will touching the way of His worship. And so it was of the Lord, That their Church is in a *storme* indeed, and fallen into a great deal of *danger by her own*; *nay* ruined now by their own hands, that surely the Prince of Devills sate in councell with them, when time was, else they could not have consulted such shame to their own house, nor have taken such a ready way to ruine themselves, and their thrones. I will conclude this mighty ruine of these mighty Adversaries, once the Lords of the world, as *Iosua* doth the ruine of those mighty Kings: *For it was of the Lord to hearden their heart, that they should come against Israel in battle: and that they might have no favour*, Iosh. 11. 20.

So much to his first acceptation of this word *church*, in the Bishops construction, themselves, *a poore church indeed*,

2. Now, as we understand the Church and in true construction the *True church*: he would seeme to bemoane it thus, *The poore church of England is now in a storme her self. And God knowes whether or how it shall get out.* God knowes indeed. But yet, blessed be his great Name, He has not left the case doubtfull, much lesse desperate, or hopelesse, The Church hath a promise, page 27. line 13.

Confessing his sinne (Adde) He acknowledgeth his sinnes great and many in the lumpe, but for his transgressions in perticular hee confesseth nothing at all, but that all he did was for the honour of God. If he did worry any of the sheep of Gods pasture almost to death, he did in his zeal to bring the sheep home unto his fold. And all the *detestable things*; hee kept-in or brought-in to his Churches, hee did all to *keep an uniformity in the externall service of God there*. This an humble confession! The Lord knowes it is a proud confession, and which His soul abominates, But that is his confession to God, no marvaile he confesseth not any wrong he has done to man; *But if any man does but conceive that I have offended him, I beg forgivenesse of him*: So he saith; If the faithfuleſt servants of the Lord, thrust-out of Gods house by this Arch-Bishops roughest hand, because they would not *Pag.* 33. *line* 29.

blaspheme

blaſpheme God, and His name, and His day, in that very houſe if they did but conceive he had offended them in this roughest and moſt violent dealing with them, then *he begs forgiveneſſe of them*. 2. If theſe ſervants of the Lord thruſt-out of their houſe with their wives and children; and turned into a wilderneſſe to ſeeke their bread there amongſt wilde beaſts, and ſalvages (whom the ſervants of the Lord found more gentle than was his Lord-ſhip) if he *had offended them* by this hard dealing, than he begs forgiueneſſe of them, 3. If by taking away that the Scripture meanes by the **milſtone*, mens *livelihoods*, be an offence to any he begs forgiveneſſe of them, 4 If his dealing with the moſt faithfull ſervants of the Lord, as with the vileſt perſons on earth; If *degrading defacing, &c.* if dealing with the pretious and honourable of the Lord, if dealing with theſe, as a maſtiffe with *ſwine*, if this, be an offence, then he asketh forgiveneſſe; [if an offence!] But I forbear, that I may conclude his confeſſion; If he had offended any by *ungodly deeds*, which he had *ungodly committed*: or by *hard ſpeeches*, whichhe (a moſt ungodly ſinner) had ſpoken againſt the Righteous, then he asked them forgivenes, if they did but conceive *he had ſo done*. Reader, this is the proudeſt acknowledgement that ever was heard of in the world. *Cain*, A truer penitent by farre, and and a more free acknowledgment he makes, though but of his puniſhment; *It is greater then I can bear*: This man ſayes, *though the weight of the ſentence lieth very heavie upon me, yet I am as quiet within, as ever I was in my life:* A curſed peace, and that was but of an houres laſting. Through the efficacious and high working of a *cordiall potion* he dranke, they ſay, immediately before he went forth to the Scaffold, after the manner of the Divels Martyrs. But read *Judas* his *confeſſion*, he confeſſeth his ſin without any *if* there, and he makes *Reſtitution* alſo: This man cannot tell whether he has offended or not. I conclude, That he did not *humbly deſire forgiveneſſe*, for he did not *humbly ask forgiveneſſe of ſins*; But the contrary he did, as the proudeſt of ſinners, *Iriſh Rebels*, brethren *in iniquity*, whoſe rage the Lord God has curſed, and now, by his Judges on earth, commanded to be *cut aſunder*, and then hanged-up before the Sun: So did he confeſſe, as ſuch ſinners uſe to do, &c. Pag. 33. laſt line but one.

* Quicquid hominis vitam ex neceſſitate tolerat.

Deut 24. 6

Gen. 4 13.

I. V. Touching his *prayer*, I have ſpoken already, briefly, what the ſacred Scripture gave me warrant to ſpeak. I have not ſpace to enlarge now; I adde this onely; That his prayer is the higheſt provocation of all that went before, and the greateſt abhomination. He prayes for an heart to dye (1.) for *Gode honour*, whom he had diſhonoured all his life

life long; and now most *presumptuously* at his death; giving no *glory to Him at all.* (2) For *the Kings happinesse*, Whom, by his wicked counsels, he hath helpt to make the most unhappie and unglorious King, that now lives upon the face of the earth. (3) And *this Churches preservation.* I grant *This*, in his meaning, not in his intent and purpose, but by Gods gracious dispensation, preserving *His* Churches by ruining *This* Church, the *Bishops*, and *this* Archbishop, Gods, and His Churches Arch-Adversary, the Head of the same. *So let all Thine Enemies perish, O Lord, But let them that love Him, be as the Sun, when he goeth forth in his might.* Iudg 5 21

To conclude, we understand now what this mans *Religion* was. 2 What his *Church* is. 3 And we have read his *Confession* and Prayer full out. There is not one truly wise man in the world, but sayes, all *these four are so many abominations.* Yet there be some who would passe for wise men, but so they cannot do: And would not be accounted Malignants neither (that cannot be) who praise his *doings* and *sayings*, specially all he did and said at his death. Is it possible that men will not *remember themselves and shew themselves men?* If they will not, I will resolve what they are also; They are of the Bishops *Religion*; of his *Church*; and they verily think, that such a *Confession* of sinne, and such a *Prayer* for forgivenesse, the late Archbishop made at his death, will serve their turn too at that dreadfull time. If they think so, and that be their hopes, then they may hope well of *Iudas*, in reference to his Confession, for it is full and free, and no *if* there. And if this mans acknowledgement of his Doings may be thought free and ingenuous, they may say as much and more of the Divels acknowledgement of his wayes before the Lord; *Whence commest thou, Satan*, said the Lord? Iob 1 7. The great *Peripatetick* of the world acknowledgeth, saying, *from going to and fro in the Earth*, seeking whom to seduce, and to destroy there. The Divell is summoned again, and he is before the Throne of the Lord; and the Lord said, *Who shall perswade the King, that he may go up to Warre, and fall there?* I will saies the Divell; And *the Lord said unto him, wherewith?* With a *lye* sayes he, which I will put into 2 King. 22. the mouth of all the Kings Prophets: give me but *power*, I have *will* enough, and the King has Prophets enough, who will speak what I *will*: I *will* perswade them, and they will perswade the King to *his destruction.* A very ingenious acknowledgment of what he had a *will* to do; he was before the Lord, and then alwayes he speaks the Truth; he is as he is, no *Angell of light then*; He was a *lying-Spirit*, from the beginning; he is the same still; and if he might have power to

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his *will*, so and so he would do, *power* was given him, and he did perſwade to his *will*.

This man was before the Lord too, as he ſaid himſelfe, *before all His holy Angels and men*: but whether his acknowledgement of his wayes before the Lord, be full, and ingenuous, as the Devills was, let the Reader Judge. I could make theſe *words* very parallell with the Biſhops *doings*, But I will forbear there, and to make any concluſion from thence. Nor ſhall I ſo much as look towards Gods decree; The *quickeſt ſight therein is but blindneſſe*: Nor dare I thruſt him into the pit of hell, whom I ſaw Sometimes walking on the brinke thereof: Nor ſet limits to infinite *Grace*, and *Mercy*, whic may intervene and come-in, *inter ponem & fontem* as we uſe to ſay.

But this I have cleare warrant from the Sacred ſcripture to ſay.

(1) That JUDAS his *Confeſſion* was more full and free than this mans was: And that the Devils acknowledgment of his waies before the Lord exceeded this mans acknowledgement alſo.

(2) And that we have not a word, no not one word in the Sacred Scripture, wherefrom to conclude the ſalvation of this man ſo *Confeſſing* his ſin, and *praying* forgiveneſſe of the ſame: And yet I derogate nothig at all from the *Height, Depth, Length, Breadth*, of free mercy through the Lord Jeſus Chriſt; And let him that reads this conſider on it if he will, and tremble if he can; Tremble he ſhall one day, if he be perſwaded in his heart, & to die in that perſwaſion, That ſuch a *Religion*, this late and laſt Arch-Biſhop was of, ſuch a CHVRCH, ſuch a CONFESSION of ſin, ſuch a PRAYER for forgiveneſſe will ſerve the turnent that dreadfull time.

It is ſpoken with a deare reſpect to thy dying, rather dead **body**, (*the body is dead becauſe of ſin*) and never dying Soul.

An Ende.

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